SHEBA's CONSPIRACY, AND AMASA's CONFEDERACY: OR, A Modest VINDICATION OF THE National Association

Entred into by the

Honorable House of Commons *Feb.* 25th. 1695.

BEING A

SERMON

Preach'd in the Parish-Church of St. *James Clarkenwell*, March 29th.

By D. PEAD, Chaplain to his Grace *John* Duke of *New-Castle*.

LONDON: Printed for *T. Parkhurst* at the *Bible* and *Three Crowns* in *Cheapside*. MDCXCVII.

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To his Most Sacred Majesty

William the III.

OF

England, *Scotland*, and *Ireland*, by the Grace of God, Rightful and Lawful King, Defender of the Faith, &c.

Most Gracious Sovereign,

VAlens *the Emperor having incautelously entertain'd the pernicious Errors of* Arius, *in a short time great part of* Christendom *became infected with the same Principles: In those Days* Aphrates *the Monk, leaving his Cell, appeared in Publick, striving by his Art and Wit to oppose that raging Torrent; and to such as thought him too forward, he offered no other Apology, than that the Necessity of the Times forced him from his Retirement. Our implacable Enemies of* Rome, *who have for many Years laboured the Destruction of our Church and Nation, finding their own Hands too feeble to effect their Enterprize, have at last by a subtle Stratagem brought over too many of Ours to their Assistance; for having cunningly inveigled with some to press the Doctrine of* **Passive Obedience**, *in a time unseasonable, and in a Cause*

not requiring, Men's Affections became much alienate from the Truth they fear'd would expose 'em; and having prevailed on others to invalidate your Majesty's Just and Legal Title to the Crown, by introducing an uncouth Notion of a King **de facto**, *by which Doctrine they have brought some to believe, that Rebellion against a Prince no better qualified, was necessary, just, and acceptable as well to God as Man; in which Opinion some have already perfisted unto Death. At such a time to be silent, is to be insensible; not to reprove, is to encourage; and not to oppose such irreligious Principles and Practises, is to want not only Loyalty but Religion. The chief Designs of this Discourse, now humbly laid at your Majesty's Feet, are to confirm such, as have hitherto kept themselves uncorrupted, in Loyalty and Obedience to your Majesty, to reclaim if possible some of the fallen; as for the more froward and obstinate, they must be left to your Majesty's Justice; which I hope that God, who hath so miraculously preserved and defended you, will direct and enable you so to execute, that it may be seen to the Comfort of the Loyal and the Terror of the Rebellious, that your Majesty bears not the Sword in vain.*

The Lord grant your Majesty a long Life, that you may at last behold and rejoice in the Travel of your Soul, the Preservation, Reformation, and Prosperity of your Kingdoms; And let all the People say, **Amen.**

Which is the Constant Prayer of

Your MAJESTY's most Loyal,

Most Obedient, and

Most Humble Subject,

Deuel Pead.

A VINDICATION OF THE National Association.

2 Sam. XX. 1.

And there hap'ned to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, we have no part in David, neither have we inheritance in the son of Jesse: every man to his tents O Israel.

GOD, whose only Prerogative it is, ever hath been, and shall be, to dispose of Kingdoms, was pleased to Appoint and Anoint *David* the Son of *Jesse* to wear *Israel*'s Crown; not that he delighted in Changes and Innovation; but his Wisdom and Justice could not bear that such as reigned only by his Commission, should dispute or re-

fuse his Commands: Wherefore *Saul* forgetting his Duty both to God and his People, God saw it high time to remove him, and made room for the Succession of a Prince who should prove more willing and obedient; yet though this was apparently the Lord's Doings, all were not then, (no more than they are now) satisfy'd therewith. Some turbulent Spirits lay upon the Catch, watching the Opportunity of a Revolution; these resolved that seeing God had translated the Diadem from the Tribe of *Benjamin* to that of *Judah*, they would either bring it back, or else convert the Monarchy into a Commonwealth, of which number was *Sheba*, who took Pett at the Honour the Tribe of *Judah* had done themselves in being so zealous (after the Defeat of *Absalom*) to conduct *David* from *Mahanaim* to *Jerusalem*; for if you consult the 41 Verse of the preceding Chapter, you will find the Ten Tribes sharply contesting with the Men of *Judah*, and blaming them for their so great haste in transporting the King and his Houshold, without calling them to the Consult, that they also might have shared in the Honour of such a Loyal Action; who, hearing this, would not have concluded *David* exceeding happy in the Affection of his Subjects: But *All is not Gold that glisters*: All are not therefore loyal, because at this Juncture of Time (upon the Discovery of so horrid a Plot) they have set their Hands to an Association: for even those Men who were so hot in the Contention, pretending so much Loyalty of a sudden, in the Rebellion of *Absalom* deserted *David*'s Standard; and, within a few Minutes, you will find them closing with *Sheba*'s Traiterous Counsel. And, as saith the Verse following the Text, they forsook *David*; and I fear some, who are now very forward in these Demonstrations of Loyalty, (had the Enemy landed) would have held it

their

their best Policy to have met him, in an obsequious manner, thereby to save their Estates. It is pity such have any to save.

Sheba being among these discontented Persons, and perceiving them in a Ferment, closed with the Opportunity; and, to blow them up into a Flame, he blew a Trumpet, and said, *We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents O Israel.*

I shall consider these Words after this Method.

I. I shall treat of the Person: *Sheba the son of Bichri, a Benjamite*; and, which we must not forget, *a Man of Belial.*

II. His Action: *He blew a Trumpet.*

III. His Speech: *And said, we have no part in David, neither have we Inheritance in the Son of Jesse: every Man to his Tents O Israel.*

These Things dispatch'd, I shall conclude with better Counsel,

1. The Person: Of whom I shall not speak much; and that for two Reasons; the one because I find no Good to relate of him; the other, because the less we have to do with such Persons, the better.

First, By his Behaviour: A Man of *Belial*; *i. e.* a yokeless, lawless Person, a pestilent Fellow, a Mover of Sedition, a meer *Salamander*, that would expire, were it not for the Fire of Contention; a very Child of the Devil. One would think no wise Persons would come at such a ones Call, or find leisure to hear his Speeches; yet some have such itching Ears, that they will listen to any Villain that knows how to speak Treason enough.

 Secondly,

Secondly, He is described by his Name, *Sheba*; (which being interpreted) implies Captivity or Bondage; and this Man was really, *Vir sui nominis*, one that answered his Name to a Title; for had *Israel* adher'd to his Advice, they had as certainly been made Slaves to the *Philistines*, as we to the *French*, if we had all (as some did lately) deserted King *William*.

Thirdly, He is describ'd by his Family or Tribe, he was Son of *Bichri*, a *Benjamite*; *i.e*, one that could not brook to see the Crown settled in the Tribe of of *Judah*.

Considering the many Provocations of the *Jews*; it was a Mercy that God would permit them a King of their own Blood and Nation, whereas in Justice he might have given way that such as hated them should have held them in Subjection; yet instead of a grateful Acknowledgment of God's Loving Kindness, we meet with a murmuring against his Providence; and so dissatisfy'd are these *Benjamites*, that if they may not have a King of their own Tribe, they care for no King; of like mind are the Papists, and their wicked Complices, if they cannot have a King of their own Persuasion and Temper, no other shall live in Safety or Peace.

I pass from the Person to his Action.

2. His Action: *He blew a Trumpet*.

Some whisper Treason, and are well satisfied in dark holes to plot bloody Mischiefs, hoping no eye shall see them; but here we have a Traitor in Grain, that matters not who hears him; nay, takes care to be heard; for lest he should not have Auditors enough, he summons them with a Trumpet: When Rebellion, War, and Blood was the Banquet, a Trumpet was a fit Instrument to congregate the Guests.

Treason

Treason is bad enough when conceal'd and solitary, when it is promoted in Cabals, and transmitted by Cabalistical Letters; but it is come to its heighth, when it dare appear bare-fac'd; when *Sheba* with his Trumpet and Tongue shall loudly and openly, impudently and publickly proclaim himself a Traitor, and invite others into the Conspiracy.

Too many among us have sounded such Trumpets; nay, they that ought to have known better, and taught better, have from their Pulpits trumpeted, *We have no part in David, neither have we inheritance in the son of Jesse.*

Thirdly, Let us observe (though never believe) his Speech: *We have no part in David, nor inheritance in in the son of Jesse: To your tents O Israel.* Here is a Speech made up of Lye, Slander, and Treason.

1. The Lye in these Words: *We have no part in David.* *Solomon*'s Observation is, *Prov.* 10. 18. *Fools seek to hide their hatred with lying lips*; so that *Sheba* hath at once proclaim'd himself Lyar and Fool: What no part in *David*,? Can he be a good Subject, and have no Interest in a good King? Out of thy own Mouth we will judge this wicked Wretch. Did not he with the rest of the Tribes, 2 *Sam.* 19. 9. acknowledge their Interest in *David*? Did they not prove it, when they confess'd that he did deliver them out of the hands of their Enemies, and out of the hand of the *Philistines*? Had not *David* been heartily concern'd in your Safety and Welfare, had you not had a near place in his Royal Heart, would he for your sakes have courted Dangers, have carried his life in his hand, and have thrust himself amongst bloody and perfidious Enemies?

But how notorious will this Lye appear, when we look upon the 43*d*. Verse of this Chapter, where it is

said

said by these very Men, *We have more part in the King, and have also more Right in David than you.*

Some may be desirous to know what might be the Design of this loud Lye; for few raise Lyes against their Sovereigns barely for lying sake; but these have some farther wicked end to serve. *Sheba's* Design was this: He saw that he and his Tribe had put a bar in the way of their Preferment, both by Rebelling against *David*, and also in being tardy to bring the King back after that Rebellion was so happily appeased; and thence concluded, it was vain for him or them to hope for any great Favours; for if *David* had none of their hands, it was unreasonable to expect they should have any of his Countenance. Princes do not use to be so indifferent in the distribution of their Rewards, as to heap Honours upon those that sought to prevent their just Rights, or that impair their just Titles; though in this Age this Rule hath been broke for the sake of some. Being thus conscious of his own Demerits, *Sheba* sought to embroil the Nation, persuading to a general Defection, instead of a National Association.

The next thing unseemly and worthy Reproof in this short Speech is the Slander and Contempt, in those Words, the Son of *Jesse*. He upbraided *David* with his Descent and Family, calling him the Son of *Jesse*, whom he ought to have honoured with the Title of King. This was done in scorn; and thus some of our Envy irreverent *Sheba's* call him only Prince of *Orange*, whom they ought to acknowledge as rightful King of *England*, *Scotland*, and *Ireland*, Defender of the Faith, for St. *Jude* calls those that speak contemptuously of Dignities, filthy Dreamers, Persons whose Words declare that their Wits and Senses have been asleep, while God hath brought about this Revolution.

Such

Such another Son of *Belial* was *Nabal*; but how shall *Sheba* or *Nabal* excuse themselves, if ever it enters into their hearts to consider, that he whom they speak thus contemptously off, and set at naught, is no less than the Lords Anointed?

He is a Traitor to his Prince who slanders and reviles him, though not so great a Traitor as he that conspires against his Life, Crown, and Dignity.

The next Particular is the Treason: *Every man to his Tents O Israel.*

The Consequence of which Words, was to perswade the greatest part of the Kingdom to Sedition and Rebellion; which once effected, he hoped that the Tribe of *Judah* for fear or shame would have come over to them; and then peradventure he himself might get into the Throne; (as being of *Saul's* Family) or otherwise a Commonwealth might follow thereupon, wherein it was more easie for him to put in for a share in the Government. For this you may observe, that there are but few Plotters or Conspirators but what are Necessitous or Ambitious.

This was a Speech indeed, and very ill becoming the mouth of a *Jew*; yet I could match it, and out-do it, with one spoken by a reputed Christian, who may well hide his Head (as he now doth) had he nothing more than a Black-mouth to answer for.

But blessed be God the Lot is fallen to us very pleasantly, and we have a goodly Inheritance in our *David* a large Inheritance of Piety, Wisdom, Justice, Goodness, and Valour; God give us the grace unanimously to defend this our Inheritance.

This Speech thus taken in peices expos'd and confuted, I will now shew you how unreasonable this *Benjamite* was in this Invective against *David*, and that he really had no cause to quarrel with that Revolution which

which Providence had made in the Throne of *Israel*: and this I will do first by making some remarks on the Person remov'd, and next considering some things extraordinary in the Person placed in his room.

1. That which might have quieted *Sheba* and his Tribe was, The Person Abdicated, *viz.* *Saul* was removed for his Disobedience against the positive Commands of God.

The Scriptures are silent, as concerning *Saul*'s behaviour while a private person, and if we may suppose him them tractable and obedient, his new Honour made a wonderful Alteration, but some have got so much King-craft, that they can disguise their natural Tempers, and dissemble better, till such time as they judge they may disclose their own without controul. For, 1 *Sam.* 10. 1. he was anointed; V. 8. he receives command by the same hand that anointed him, to go down to *Gilgal*, and there stay seven days, where *Samuel* would come down and offer Burnt-offerings, Sacrifice, and Sacrifices of Peace-offerings, and shew him what he shall do; notwithstanding this Order and Promise, *Saul* fearing the Approach of the *Philistines*, presumes upon an Office to which he was not call'd; he will stay no longer, but turn Priest and offer Sacrifice: observe, as light a matter as he counted it, *Samuel* tells him, 1 *Sam.* 13. 13. that it was a foolish Act, and he had thereby broken the Commandment of the Lord: His fear of the *Philistines* could not justifie his distrust of God's help, nor would the Devotion of his Sacrifice atone for the breach of God's Command: He should have been as zealous to obey, as willing to be Anointed.

It is great fondness to believe that God, who requires Obedience from those of low degree, should hold such excused whom he hath placed in the most eminent Stations.

tions; God's Rule of Expectance bears proportion to to the measure of his Liberality; and consequently every Act of Disobedience in such Personages appears the more heinous, even from the greatness of that Honour to which they are exalted.

Saul's Charge was, 1 *Sam.* 15. 3. to destroy *Amalek*. I confess the Tenour of the Commission might something terrific him, because it was so general; for neither Age, Sex, Degree, or Quality, Man or Beast was excepted; yet ought he not so long to have pondered the thing in hand, as to forget his Obligation; if Nature represented his Obedience as cruel and sanguine, Grace should have reminded him of His uncontroulable Authority, who had given him this in charge; and then he had soon understood the greatest Cruelty would have been to himself in suspending the Execution. However *Saul* wanted not other Arguments to have satisfy'd the Relentings of Nature, as, that they were gross Idolaters; and moreover, as God was pleas'd to acquaint him, they had dealt very barbarously when time was with *Israel*; and therefore he should have concluded, that seeing God's time of Vengeance was come, and that God had deputed him to that Office, he must by no means decline it, or be partial in the Execution: Peradventure Covetousness might solicit in behalf of *Agag*, propounding a plentiful Ransom. However he should have consider'd, it had been more happy to hear the Heathen confessing, *Verily there is a righteous God that judgeth in the earth*, than to hear his Subjects vaunting, There is a rich King that reigneth in *Israel*. It may be Hypocrisie became Advocate for the choicest of the Cattle, alledging if ever the Case were examined, it would be a sufficient excuse to plead they were spar'd for Sacrifice: But *Saul* should rather have believed the Lord had not that Delight in Burnt-Of-

ferings and Sacrifices, as in the obeying and performing his Commands.

Mercy is one of the brightest Jewels that can adorn a Prince's Crown; nay, it gives Beauty and Lustre to the rest; but to spare Idolaters, God's professed Enemies, to rescue those that God hath appointed to dye deserves not so good a Name; and they that presuming on their Power will adventure on such Indulgence, must expect to fare no better than *Saul* did; who, for so unaccountable fondness, in opposition to God's Commands forfeited both his Kingdom and his Life; for therefore God rejected him, as is apparent, V. 26. of that Chapter.

Solomon's Advice is therefore as proper for Crowned Heads as for the meanest of their Subjects: *The Fear* of the Lord is the beginning of Wisdom; then do Princes begin to grow wise and politick, when they grow fearful of violating the least of God's Commands; a Rule that all who would establish their Thrones must make Conscience of observing.

2. *Sheba* and his Company might have been satisfied in the Providence of God's deposing *Saul*, because they well knew *Saul* was false and inconstant to his most solemn Oaths and Engagements.

The Inhabitants of *Gibeon*, by crafty Pretences, drew *Joshua* into Covenant, *Josh.* 9. 15. however *Joshua* most religiously observ'd the Articles he made with them: He knew they did ill to make Lies their Refuge; but yet he foresaw he should do much worse if he departed from his Promise; and this Covenant, though fraudulently obtain'd, was for many Ages punctually maintain'd. Surely then, that Prince (according to this Rule and President) cannot be properly term'd just, who maketh no Conscience of such solemn Engagements, as he is led to by his Coronation-Oath and

the Principles of Honour and Equity. These *Gibeonites* liv'd safely and happily for many Years under the Protection of *Joshua*'s and the Princes of *Israel*'s first Covenant, till such time as Ising Saul over exalted by Reflections on his own Power and Greatness, scorn'd to pay any farther deference to that Ancient and long established Charter; but to curry favour with the People, inhumanly slew Multitudes of those poor Wretches, notwithstanding they were now become Members of the true Church.

It is ridiculous Flattery to instill into the Ears of Princes, that they are superiour to the Obligations of their Vows, Grants, and Promises, and it is as much repugnant to the Truth of Christianity to perswade them that any earthly Power can dispense with, abrogate, or disanull such sacred and solemn Engagements as they at any time make from their Thrones unto their People.

Such as pretend otherwise, would acquit themselves more honourably would they tell the World that the Ceremonies of a Coronation-Oath once perform'd, there remains no further Obligation on the Crowned Person to be Just and Faithful: Had such plain Dealing been used when time was, the Dispute about the Succession had found many less Advocates than it did.

To return to the *Gibeonites*, and from God's Abdicating *Saul* therewith considered, we may observe, that when ever they who in the honesty and simplicity of their hearts, rely'd on the Honour and Faith of Solemn Promises, were by their too easie credulity abused, and thereupon appealed unto the unerring Justice of the Almighty, they constantly found relief: It was likely their Addresses were kept, or thrown out of the Courts of such violent Princes; yet their bitter Cries and their innocent Blood pierced the Heavens; and he with whom there is no variableness, nor sha-

dow of turning, was very ready to revenge such Prevarications. Others, besides *Saul*, may subscribe to the Truth of this.

Saul had done justly, and what became him, to have left the *Gibeonites* in the same state he found them upon his coming to the Crown: He lay under no commission to vex or slay them; they had lived loyally and therefore easily under former Governments, and would have done the like under his.

If Princes, to shew the Mightiness of their Power shall unjustly invade the Liberties, Lives, Rights, and Privileges of their Subjects, (for security whereof, beside the Ancient Grant of Bountiful Kings, they have the standing Laws of the Kingdom) they can expect no other than that God should arise, and take the Matter into his own hand, and deliver the Afflicted out of the hands of such unrighteous and cruel Judges. Thus he appear'd for the wrong'd *Gibeonites*; and thus favourably (blessed be his name) he hath also appeared for us of these Nations.

3. *Sheba* and his Crew might have rested better satisfied in the Providence of God deposing *Saul*, because they were not ignorant that *Saul* was cruel and tyrannical, and mightily abused his Power.

Saul entered upon his Government in a smooth and winning way, and is said, 1 *Sam.* 13. 1. to have reigned two Years; that is, the first two Years he governed with Justice, Prudence, and Love, according to the established Laws of the Kingdom; but the rest, in which he gave way to his arbitrary Power and Passion, are not recorded.

I confess these Words, *He reigned two years*, will admit another Construction; but I know not whether the looseness of the Times will bear such sound Doctrine: However this it is; *Saul* reigned two Years

well

well, and so reigned rightfully; but though he kept the Throne some time after God rejected him, he was not accounted to reign as a lawful King, but as a Tyrant, holding Possession till God drove him out. This Sense some cannot away with; for they know no better, than if a King be crown'd it is no matter how he governs; for if once he hath got the Power into his hands, these Slaves say it is damnable to resist him: And this strange Doctrine they would fain build upon that of the Apostle, *Rom.* 13. 1, 2. The genuine Interpretation of which Place is certainly this; Power is the Ordinance of God; so, as that for the preservation of Peace and Order in the World, God did ordain that some should Command and others Obey, yet I think it cannot thence be concluded, that either God did prescribe what particular Form or Manner of Government should be used in every part of the World, as Monarchy, Aristocracy, or Democracy; or, that he did prohibit the removing of any Person upon his Male Administration from either sort of Government. Government being God's Ordinance, where a Form thereof is established, for Disaffected Persons to resist, or seek the Subversion of such Form, is resisting the Ordinance of God, and such may expect to receive to themselves Damnation: however, to apply this Rule to the Person governing, would be dangerous, as, to say that a King of a Free People, who upon his Coronation stipulates with his People, and binds his Soul with an Oath to Govern according to the Laws of the Kingdom, may, if he be so minded, Rule without Limitation or Restriction, and may not be Resisted in, nor Deposed for such Tyranny; for hereupon not only would Confusion follow (to prevent which Government was ordain'd) but the Person so abusing his Power must be allow'd to be the Ordinance of God: and then many times we should find the Or-

di-

dinances of God thwarting, opposing, and beating down the Will of God, which is his own Glory, and the well governing of his People. At this rate God might be thought (were it not abominable so to imagine) to have established Wickedness by a Law, and so be the Author of all the Injustice, Cruelty, and Barbarity committed by Evil Men in Authority. All Power that acteth agreeably to God's Law is most properly of God; but that God alloweth of no such extravagant employing Power, we may find he hath reserved a Prerogative of calling them that shall be guilty of so doing to an Account for that Power; for *Dan.* 4. 25. *God ruleth in the Kingdoms of men, and giveth them to whomsoever he pleases.* That we may believe this, we find it repeated Ver. 32. And to put the matter beyond all doubt, in the same place we find a President; for Ver. 33. the same hour this was fulfilled upon the great *Nebuchadnezzar*, whom by reason he had abus'd his Power in Pride and Luxury, God dethron'd. And further, that it belongs to God thus to deal with Crown'd Heads, look into Ver. 34. when by a seven Years' Abdication *Nebuchadnezzar* was reformed, God restor'd him to his Throne. But now as pleasing as this part of the History may be to some, I desire them to mark this also, That when *Nebuchadnezzar* was dethron'd, God foreseeing he would be reclaim'd, reserv'd his Throne vacant, and his Diadem untouch'd, as *Josephus* says, *nemine audente toto septennio invadere Dominium*, none daring to take the Government during his Absence. Had God foreseen the like in him he last Depos'd and turn'd to Grass, to Herd with Beasts, he had not fill'd the Throne with another. Crowns and Scepters are Gifts too great to be dispos'd by any other hands than God's. And when we see a Good and Righteous Prince in Possession, we have no reason to fear or doubt

that God bestow'd them on him. I speak not of Possession in that Sense that some have done, curtailing the King's Right, and thereby encouraging some weak ones to think resisting him no Sin; for his Claim is much greater, in that the Gift that God gave him is most thankfully and joyfully confirmed, by our Laws, by the Assent, and Consent, Hearts as well as Hands, of his People.

That *Saul* was guilty of Oppression and Cruelty, and mightily abus'd his Power, we need use no other Evidence than that we find upon Record 1 *Sam.* 8. 11. and onwards. I confess, I might have instanc'd in his rash condemning *Jonathan* to Death, in his bloody Dispatch of so many of God's Priests at *Nob*, upon the bare Information of a Muleteer or Ass-Driver; his Heart was too tender to slay a single *Amalekite*, an Idolater, yet he could command and behold the Slaughter of fourscore Priests, besides a mixt Multitude of Women, Children, and Sucklings: but I shall keep only to the forecited Instance, and there we shall find proof sufficient.

1. *Samuel* prophesy'd of him, That he should spoil his People of their Lands and Possessions, nay of their Sons and Daughters, 1 *Sam.* 18. *v.* 11, 12, 13, 14, 15.

2. It was prophesy'd of him, That he should take these things not for the Necessity of the Crown, to defend his Country and Subjects, but to please his Pride, and to ingratiate with his Favourites.

3. *Samuel* prophesy'd of *Saul*, as you will find Ver. 16, 17. that he should use his People more like Slaves and Vassals, than like a Free People, or God's Heritage: That this was foretold of *Saul*, the 18 Ver. makes appear, where it is said, *Ye shall cry out in that day because of your King which ye shall have chosen.*

What Fancy or Good-will could these People have ser-

for a King of whom they had received so terrible an Account by God's holy Prophet? yet read Ver. 19. *all this moved them not, but they persisted, saying, but we will have a King.* Who could have thought the *Jews* to be so stupid and senseless! Yet we have heard others that match them, crying out, we will have a King, we will have the Crown descend in the Right Line, notwithstanding more dangerous Circumstances (than these foretold of *Saul*) were notoriously apparent in the Successour. But what shall we say! some are yet madder than *Jews*, and they are such, who once groaned under *Saul*'s Persecution, and yet when God who had punished them by granting their desire, was pleased to relieve them; for he did, as is said *Hosea* 13. 11. *gave them a King in his anger, and took him away in his wrath.* Instead of saying, *the Lord gave and the Lord hath taken away, and blessed be the name of the Lord,* we hear them blowing their Trumpets with Traitor *Sheba*, and saying, *we have no part in David, nor inheritance in the Son of Jesse.* Thus much of the Person Rejected; turn we now our Eyes to the Person Elected: His Name was *David*, or Beloved; he was indeed endowed with such wonderful Abilities and Perfections as were sufficient to conciliate the Love of all but Monsters. Much I need not speak, for the Scripture is every where so plentiful in his Commendation; however, you may take notice, that you may the better judge of *Sheba*'s unworthy Desertion, 1. That this King *David*, of whom *Sheba* and his wicked Crew was so weary, was a King of God's chusing. The People chose *Saul*, as you read 1 *Sam.* 8. 18. for have *Saul* they would, though forewarn'd of his ill Qualities; but God chose *David*, 1 *Sam.* 16. 12. *When David appeared, the Lord said unto Samuel, arise, anoint him, for this is he.*

Whoso readeth the first Verse of that Chapter, will find

and *Samuel* something loth to go upon the Employment of Anointing a new King; but he was not so backward but God was as urgent, asking him, How long wilt thou mourn for *Saul*: *Samuel* mourned not for *Saul*'s Deposition, but Imponitence; otherwise he had shewed himself discontented with what God had done, (which be it far from us to imagine); however, we may see God likes not too much Lamenting the Person he had Rejected: how then would he have taken it if *Samuel* had made any Attempts to restore such an one? I should have thought, if the Troop of Non-Jurors had drawn up against this Text, they would have been utterly routed; but they never discover'd this Enemy.

We cannot now expect that God should give such plain and positive Directions as formerly in the Elections of Kings; yet are we not left without all Rule: for surely when we see unconceivable Hindrances remov'd, when we see that all that Force, Wit, and Power can do, miraculously disappointed, and that the way to the Throne (as inaccessible as it was thought) made smooth and easie, without Blood, Treachery, or Cruelty, what can we say less than that God hath done all this in favour of his Chosen?

In plain terms, we are taught by our Religion to ascribe all good Things to God, because every good Gift cometh from him: Who then dare say, this is not a good and a great Gift that God hath given us, *viz.* a Wise and Valiant Prince, and with him a new Lease, (and I hope a very long one) of our Religion, Laws, and Liberties.

2. Another Particular manifesting *Shiba*'s Complaint to be unjust, and the alienating *Israel*'s Hearts from *David* to be traiterous, is, *David* was not only chosen of God, but he was the better of the two. 1 *Sam.* 15. 28. *Samuel* told *Saul*, that God had not only rent the King-

dom from him, but that he had given it to a Neighbour of his, who was better than him.

I cannot but take notice of this pious Courage in God's Prieſt, he was neither Son of Fear, nor Slave of Flattery; he could not call a wicked *Saul*, a moſt gracious and Religious King, but he told him that God had choſen a better; not that *David* was ſo much *Saul's* Better by Nature, as Grace; for God had given him a better Spirit, more obedient and ready to do the Will of God, and ſet forth his Glory in Governing of the People committed to his charge, in Godlineſs, Peace, and Wealth.

So much did *David* excell *Saul*, that he is ſaid to be *a man after Gods own Heart*, 1 *Sam.* 13. 14. and as St. *Paul* in his Sermon at *Antioch*, 13. *Acts* 22. adds, *which ſhall fulfill all thy Will.* Hence it is eaſie to know who is the King of God's Election, or the King after God's own Heart; namely, he that delighteth in doing the Will of God, he that upholdeth true Religion, Juſtice, and Honeſty, in his Dominions; which are agreeable to the Will of God.

David was really much better than *Saul*, not ſo much in regard of his extraordinary Endowments, as his gracious Performances; we find 78 *Pſal.* 72. he fed God's People according to the Integrity of his heart; he gave them not Stones for Bread; he guided them by the skilfulneſs of his hands; he provided faithfully for his Subjects, he guided them by the beſt of Counſel, and defended them by the utmoſt of his Power; he neither ſold nor betray'd them; he neither enſlav'd nor impoveriſh'd them, 2 *Sam.* 8. 15. he executed Judgment and Juſtice unto all his People; ſo that there was no crying out nor complaining for want of Juſtice in the Streets of *Jeruſalem.*

Before *David*'s time Religion was unsettled, the Ark was always shifting from place to place; but by *David* it was settled at *Jerusalem*. Surely it is a remarkable Happiness, and such as may render a Government blessed and acceptable, to have Religion settled, that we halt not between two Opinions, being in some places permitted to worship God, and in others called to adore *Jeroboam*'s Calves.

We read indeed, *Ezek.* 11. 11. of some Princes that accounted their chief Cities as Cauldrons, and their People as Flesh to be sod therein: Unhappy the People that are in such a Case; and yet the time was, our City was a Furnace, and heated sufficiently, to consume the Inhabitants as well as their Goods and Houses.

Jezabel had no other Opinion of Kingly Power, than that it gave the Possessor a free liberty of doing what he would, right or wrong: and therefore when *Ahab* made a Conscience of taking away *Nabal*'s Vineyard, she accosted him saying 1 *Kings* 21. 7. *Dost thou now govern the Kingdom of Israel?* I fear she was not the last Queen that tempted a King to the Abuse of his Power.

Who can believe that God will ever permit his Power to be turned upon himself? and such Princes as will by force turn out the True Religion to set up Idolatry, do nothing less than by their pretended *Jure Divino* abrogate God's *Jura Divina*: they make use of the Ordinance of God to beat down the Worship of God.

David far surpassed *Saul*, in that he Ruled well and in the Fear of God; for the Word saith, 1 *Tim.* 5. 19. that *such are worthy of double Honour.* And lest some should say, the People take too much upon them when they presume to judge whether their Kings and Princes Rule well; to this it may be answered, Let the Laws of God and the Laws of the Land determine this Point. If they approve the manner of Governing, it is well, let

the People say what they will; But if they condemn it, it is ill, let Flatterers say what they please, or can.

3. *Sheba's* Uneasiness under *David's* Government, and his Plotting and Conspiring against him, is more unreasonable, in that *David* had the Blessing of God upon his Reign, 2 *Sam.* 8. 14. *The Lord prospered David whithersoever he went.* He gave him a strong and courageous Heart to fear no Dangers; he gave him Skill and Strength of Arms to extricate himself out of them. God taught his Fingers to fight, and gave him Ability to break a Bow of Steel; to break the greatest Strength of his Enemies: his Enemies either fled before him, or humbly crouched down to him; the Lord's hand was with him, and made whatever he did to prosper. God breathed upon his pious Undertakings, all things went on successfully, Victory waited on his Sword, and Safety on his Counsel. If his Enemies engag'd they were disheart'ned; if they Plotted and Conspired, they were by wonderful Providences detected and defeated. God blessed him at home, making his People willing and obedient; he blessed him abroad in giving him Honour among his Allies, and wonderfully covering his Head in the Day of Battel. Whether he went through the Water, or through the Fire, God went with him. In short, he taught him to do such wonderful things as the Kings of the Earth were astonished to behold: it was easier with him to do them, than with them to understand them.

To apply what hath been spoken.

If I were now to speak to you in the Words of the High-Priest, *Matth.* 26. 65. You have heard the whole Matter, you have heard *Sheba's* double Blasphemy, blaspheming God and the King; for he that speaketh against the Person chosen, speaketh against him that chose

chuse him likewise; now what think you? I am perswaded you would forthwith answer in the Words you find Ver. 66. *He is worthy guilty of Death.* It is therefore now time to tell you, the Case we are speaking of is nearer you than the Land of *Judea*; it is come home to your own doors.

Divers *Sheba's* (several *Jacobites*) have long reviled and despised our Gracious Soveraign King *William*, and not satisfied herewith, they are come to that height of Impudence, (Blush oh ye Heavens! Tremble O Earth! at the monstrous Cowardice and Baseness) encouraged by the Late King *James* and the *French* King, to attempt his Life (which God defend.) Weigh what you have heard, and see if such Conspirators are fitting to live, or their Abettors to wear a Crown.

Take therefore, I advise you, the wholsome and the expedient Counsel of *Amasa*: And God grant that all of you may from the bottom of your Hearts Religiously promise to our King what he did to *David*, 1 *Chron.* 12. 18. *Thine are we David, and on thy side thou son of Jesse; Peace, Peace, be unto thee, and Peace be to thy helpers, for thy God helpeth thee.*

I needed not to have set before you this Association of the Worthies of *Israel*, because you have so lately had the pious, glorious, and loyal Example of the Parliament of *England*, however you may hereby reap this Advantage, you see what these Honourable Persons have now done, is no more than what God's Servants of old were wont to do, when God blessed them with a good King: To wit, to stand by him, own him, assist him, and defend him, against all Pretenders, Usurpers, Traitors, Conspirators, and Invaders whatsoever. Now if neither of both these confirm you in true Loyalty and Allegiance, how unpardonable will your Neutrality or Revolt be? But I will speak of

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no such thing, because I am satisfied you have been better taught.

Yet I will take the liberty to sound in your Ears a short Alarum; if you are not in this juncture of time stanch, faithful, true, trusty and loyal, what will your Enemies conclude otherwise of you, than that your denying to stand by your King, is a giving them your Consent and leave to extirpate your Religion? And can you call your selves Christians, and give them the least occasion to think so? If you will not Associate and Join in the Defence of your King, your refusal is a sounding of *Sheba's* Trumpet, and a calling the Enemy on to bind your gracious King with Chains, and your Princes and Nobles with Links of Iron; nay, to assassinate the one, and to murder the other; and can you with patience behold such dreadful Spectacles? If you draw back, and will not Associate, your Laws will be subverted, and what Pretender to Honesty would live to see that Day! Your Liberties will be enslav'd, and can an English Spirit brook this! Your Country a happy, rich, pleasant, and fertile Soil, will be harrassed with Fire and Sword, what Heathen would endure it! Your Wives and Children must be abused, rifled, ravished, and after all murdered, and who can live when all these things come to pass? Let therefore these Considerations unite, confirm, and establish you in standing by your gracious Sovereign King *William*.

Now a Word farther, because I hear some raising an Objection against this my Counsel, by pretending it goes against their Conscience to join in the present Association; for the Word Revenge is in it, and this they fear is inconsistent with Christianity. I read indeed that wicked *Joab* fled for Sanctuary to the Horns of the Altar; but that Place was too holy to protect a Wretch so bloody and so infamous; and pray what

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Right have these Russians of the most Christian King, (falsly so call'd) to appeal to Christianity, when they practice so little of it? However I readily agree that the Christian Religion is irreconcileable to Revenge; but how? as it is the effect of Malice and Passion, but not as it is the Act of Justice; for did not our Religion allow of pursuing, and executing lawful Vengeance on bloody Villains and Assassines, it would rather prove a Refuge for all manner of Wickedness, than a Rule for Piety and Justice.

However, let us consider the Words of the Association at which some seem to stumble: They are these, as I am inform'd, *We do hereby farther freely and unanimously oblige our selves to Unite, Associate, and stand by each other in Revenging His Majesty's violent untimely Death, upon His Majesty's Enemies and their Adherents.* I see nothing here that can amuse any Man; for when a Lawful Parliament require the Subjects to assist them in pursuing and punishing the Villains that have murdered their Gracious Sovereign, if any draw back and and refuse their best assistance, upon a scruple of Conscience, I should much question their Morality as well as Christianity.

But have a little Patience, and hear the Truth; for what these *Sheba's* talk of is meer Sham and Trick. The main Point is, the Parliament are resolved to act Faithfully and Loyally; and, as the Words of their Association express, defend His Majesty's Royal Person and Government; but in case, after all their Care and Vigilance, he should fall by these incarnate Devils (which God for Christ Jesus's sake forbid) they will support and defend the Succession of the Crown, according to an Act made in the first Year of the Reign of King *William* and the late Queen *Mary*; intituled an Act, declaring the Rights and Liberties of the Subject,

unsettling the Succession of the Crown. This, this is that which galls these Persons; for they see if their present Plot should take effect, that there would still be no hopes for the Abdicated King, or the pretended Prince of *Wales* to come to the Crown.

That you may believe the thing is lawful to which that Heroick Example of the Parliament invites, and I exhort you, consider in the Days of Queen *Elizabeth* there was an occasion for an Association, for *Papists* have ever mortally hated a true Protestant Prince. Now the Words of that Association are these; *We will, during our Lives pursue, as well by Force of Arms, as by all other means of Revenge, any manner of Persons who shall attempt any thing that may harm Her Majesty's Royal Person; and that we will never desist from all manner of forcible Pursuit against such Persons, to the utter Extermination of them, their Counsellors, Aiders and Abettors.*

Now who ever called in question the Piety of those renowned Patriots? And yet the Words of their Association were by far severer than those of the present.

Christianity forbids Revenge to private Persons; and the Reason is such, have the Magistrate, and the Laws to Defend, Protect, and Right them: But when Kings are Assassinated, and Kingdoms over-turned, there is no Law left to right them; and therefore in such Cases, Force may and must be used.

Had this horrid Conspiracy been effected, how should we have been righted? The *French* Laws would not, and the *English* should not have been regarded: When therefore all Laws are thus silenced and trampled on, there is no way to reduce Men to Reason, but by making them suffer what is proper for unreasonable Persons.

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In short, the Papists and Jacobites once have cajol'd this Nation, and, by their blind Doctrine of Passive Obedience, did prepare Men's Throats for the Knife; and now they are detected and caught in a most savage and barbarous Plot, they would tie up our hands, upon the pretence Christianity allows not Revenge; but I hope you will consider better, than to let such pretences scare you from your Duty, if ever you shall by a lawful Power be thereunto call'd.

I must give you one Caution farther to keep you in this good Mind, to which I hope you are come, *viz.* to face any Danger for God and your King; and that is, take heed of some sort of Doctrines.

I hear one of the Conspirators doth bewail his forwardness, in taking up on Trust what some furious *Sheba*'s trumpeted to him out of their Pulpits. There are many pestilent Doctrines brought in to serve a turn: You would do well to avoid them, that you may keep your Consciences void of Offence. I will name some of them.

1. The Doctrine of *Jure Divino*, and the Consequent thereof, the Dispensing Power.

2. The Doctrine of Passive Obedience, and its Consequent, Non-Resistance.

3. The Doctrine that teacheth the Difference betwixt the Church of *England* and that of *Rome* is not great; and its Consequence, That a *Papist* is better than a *Dissenter*.

4. And Lastly, Take care of the Doctrine of a King *de facto*; that the present King is only a King by Possession of the Crown; whereas he is Rightful King according to the Laws of the Land. Take the Apostle's Counsel 2 *Tim.* 2. 16, 17. *Shun these profane and vain Babblers, for they will increase unto more Ungodliness, and*

their words will eat as doth a canker; in the Greek a Gangreen: that is, If Men take not due care these pernicious Doctrines will poison their Minds after the same manner as a Gangreen does infect the Body, which presently diffuses it self, over-running all the Parts, and seizes the Brain, and pierces into the very Bones, if it be not cured by speedily cutting off the Part infected.

So Persons led away with these Doctrines are restless, going up and down, compassing Sea and Land, to draw others into the same Condition; therefore avoid these, that Communication with them corrupt not your Good Manners. Though Men Know the Devil can transform himself into an Angel of Light, yet they dare not therefore venture upon a Familiary with him; so notwithstanding, Rebels, Conspirators, and Assassines, may wear the glorious Name of Protestants, yet are they not therefore to be trusted; for if ever their hoped time shall come, they will unmask, and to your utter Confusion you shall feel the Claws they now shut up.

To conclude, Our Divisions upon the Score of the Revolution, though they had no real foundation have been very odious, and of dangerous consequence; yet, as hitherto the Government hath forbore harth and severe Methods, and hath so far abstain'd from Rigour, that it hath not done Justice to it self nor Freinds, it must be confess'd Mens black Crimes have both deserv'd and call'd for it, and that the Rules of our Christianity would have Justify'd the inflicting thereof; notwithstanding in lieu thereof, we have heard of nothing but Mercy and Patience; Mercy, in most willingly giving Credit and Protection to all, and great Favours to many that make the least true step of returning to themselves and their Duty; Patience, in waiting for such as were more obstinate to be converted; but either the God of this World hath blinded Mens Understanding,

or his Instruments have so seared their Consciences, that they despise these Pearls (too rich for such Swine): and as if the infernal Spirits were once again entered into the Herd, nothing will serve but rending and tearing in pieces the gracious hands that offer them.

To hope by Preaching to correct those that have imbib'd such unsound Doctrines, is more than I dare pretend to; however, I have now endeavour'd to preserve them of better Minds from receiving Infection by their Examples and Principles, and that by modestly laying open some of those many Evils which occasion'd and drew on the great Revolution: not that such a Subject is inviting, especially to us who have the Comforts of the Change to admire and enjoy; but that if I cannot Silence, I may shame the querulous and uneasy; if I cannot prevent Obloquy, Slanders, nor Conspiracies, yet I may discover to the World the Unworthiness of them that so speak and act; as also, of such as take Pleasure in them.

God Save King WILLIAM, *and let all the People say* Amen.

FINIS.